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*The New Social Order—Principles and Programs.* By HARRY F. WARD. New York: Macmillan Co., 1919. Pp. vii+384. $2.50.

Coming at a time when conservative public opinion in the United States is undergoing some healthy revision of its earlier drastic restrictions on liberal thought and speech, Professor Ward's book on *The New Social Order* is opportune. When leading men of all parties are beginning to see that the post-war reactionism has come perilously near forcing upon the nation the very violence of radicalism they had been hoping to avoid; and when there is beginning to be a saner willingness to give a fair American hearing at least to honest progressives trying to point out that the world still moves, it is to be hoped that the time is ripe for a statement of the most important programs of constructive reform now multiplying throughout the earth.

In this book Professor Ward courageously and expertly sets forth the principles and official programs of the more influential radical bodies and especially of those liberals who are taking Christian ethics seriously as a guide out of the present intolerable social conflicts.

In Part I, "The Principles of the New Social Order," the author expounds, from a Christian social point of view, the programs of the British Labor party, of the Russian soviet republic, of the League of Nations, of some movements in the United States, and of the churches. Under "Movements in the United States," Professor Ward analyzes the platforms of the Socialist party, the Independent Labor party launched last year at Chicago, the American Labor party of greater New York, the Non-Partisan League, the Canadian Council of Agriculture, the American Federation of Labor, the Berne Conference of Trade-Unionists and Socialists, the National Woman's Trade-Union League of America, and the Chamber of Commerce of the United States—with mention of others also. For the churches he presents with comments "The Social Creed"; formulated by the Federal Council of the Churches in 1908, and analyzes the recent important and official utterances of Councils of the Church of England, the English Church Socialist League, the London Friends, the American and Canadian Methodists, the American Catholics, and others. The list of the increasing exponents of a new moral order is significant.

This book contains the first synthetic analysis of the important forward-looking programs of our time, brought under the steady white light of Christian ethics and honestly faced with the question what they require the intelligent citizen to do.

Dissenting from certain points of the program presented, as at variance with the fundamental principles of justice and social sanity, Professor Ward, nevertheless, points out that, taken together, they constitute not only a consuming indictment of the present economic order, but an insistent prophecy of a better order to come—perhaps, if we are wise, at no very distant day. The spirit and reasoning of the book may be summed up in the following quotations. "The goal is, in broad terms, a fraternal world community, the great loving family of mankind, knit together by common needs but most of all by common loyalty to common ideals, and by the power of its common love efficiently directing and controlling its common life." To achieve a working approximation of this ideal Professor Ward relies upon free popular education. He says:

Many of the plain people are coming to understand something of the origin and development of society, to get some inkling of how its customs and authority, its beliefs and ideals have arisen in the past. As this knowledge becomes diffused, the goal of social development will become clearer not only to the seers and philosophers, but also to the common folk. . . . . Whatever struggle or pain or sacrifice is involved, brotherhood will be achieved. The principles and ideals which the peoples of the earth are gradually choosing as the center of a new order constitute a rational religion, the religion of democracy. . . . . The plain people are learning to discard the advice of the controlled press and think and act for themselves. . . . . In the new order service is the chosen privilege of free men who agree that they will seek the common development and jointly control themselves and the universe to that end. . . . . One outstanding development of the war has been to strengthen the demand of the working class for freedom. . . . . The question is now whether this self-conscious, self-dependent working class is going to seek only freedom and power for itself or whether it will seek the emancipation and development of all humanity. . . . . "Above all nations is humanity." In the Western World there is only one answer to the armed dictatorship of the proletariat, on the one hand, or the forcible repression by the ruling class of all orderly attempts at fundamental economic change, on the other, and that is a war of extermination. . . . . Whether or not economic readjustment in the British Empire and the United States is to come by gradual and orderly change is for the people of property to say. If they put their trust in force they will finally meet force; if they rest their case on reason and justice they will be dealt with in reason and justice. . . . . Democracy is safe only when the strong exercise their strength for the common good, when they are leaders and not masters. . . . . The world needs to listen to all propaganda for a new order that does not advocate or involve the use of violence. If political democracy is afraid of the competition of ideas it thereby confesses that its case rests upon coercion,

that it is not democracy at all, but something else masquerading under that name. . . . . The experience of the war has heavily discounted among the workers that rigid state socialism which would set the political machine to run the economic life. What is more likely to develop is an amalgam of political and industrial organization working together in a joint control of the vital processes of society. The principles of democracy demand direct control of each economic function by all of those directly engaged in it, but each co-ordinating control of all the functions by all the people.

Through his debating days at Northwestern University and his ministry "back of the Yards" in Chicago, and his secretaryship of the Methodist Social Service Federation, and his later seminary professorships, Dr. Ward has been developing a very unusual fluency of speech, mental power, and moral insight that appear strikingly in this book. Although some of the chapters on the principles might well have been a little shorter and crisper, the style is always interesting, at times rising to natural and impressive eloquence; and the thought is throughout clear and weighty. This is one of the most important books for the citizen of this generation to read thoughtfully, and read at an early date. The matters dealt with are crowding fast upon us for wise control.

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*Mind and Conduct.* By HENRY RUTGERS MARSHALL. New York: Charles Scribner's Sons, 1919. Pp. ix+236. $1.75 net.

Dr. Marshall's interesting book is philosophy rather than scientific psychology. The author discusses, in the light of the hypothesis of a thoroughgoing psycho-physical parallelism, the relations of consciousness and behavior, the self, creativeness and ideals, freedom and responsibility, and, in the field of ethics, pleasure and pain, happiness, intuition and reason as guides to conduct.

While accepting a rigid or thoroughgoing correspondence of "noetic" and "neururgic" processes, even to the extent of denying that "there is any state of unconsciousness so long as life exists," Mr. Marshall escapes a thoroughgoing mechanistic conception of life and behavior by finding an element of creative spontaneity in all nature. This creative spontaneity is not confined to organic matter, but, in less degree, is a property of all matter. It is the source of variation and creative evolution throughout nature. No mystic view of this creative spontaneity is necessary, such as that it is due to an "entelechy," since mechanistic laws are abstractions which do not take in the total reality. From this